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ŠUPAR, ^(amēl) ŠUPARŠÂḲ(Ū), ^(amēl) ŠAḲŠUPP(BB)AR,
AND RELATED TERMS.

By W. MUSS-ARNOLT.

Two of the most interesting stems discussed in part 17 of the *Concise Dictionary of the Assyrian Language* (= *DAL.*), are שפר and שקה.¹

I.

Šapâru in the meaning *to send, charge with a mission*; and, in particular, *to send word, message, order or command*, with or without following *ma-a* or *um-ma*, introducing the text of such message, etc., occurs innumerable times in the great *Corpus epistolarum* (= *H.*), edited by Professor Robert Francis Harper. In addition to the usual form of the preterite išpur we find also išpar; thus, Bu. 91-5-9, 210 (*H.* 403) rev. 2 *my servants and my friends iš-pa-ru-u-ni, have sent me*; K. 125 (*H.* 196) 18 ni-qa-bu-u-ni ar-ḥiš liš-pa-ru-ni.²

The two best known and most widely used derivatives of this verb are šipru and šipirtu. Šipru, in its meaning of *communication, message, report* sent by mouth of messenger or in writing, was borrowed in Hebrew as שִׁפְרָה *missive, document, writing, book*;³ mâr šipri, *the messenger* (*DAL.*, 582, cols. 1 and 2), variously written ^(amēl) mar šip-ri, Nabd. 562, 1, ma-ar šī-ip-ri; ma-a-ar šī-i-ip-ri, in *T. A.*; ^(amēl) A-KIN (ḲI); ^(amēl) A šip-ri; TUR šip-ri; in *II R* (awlinson) 39 g-h 47 as a synonym of ra-gab, *i. e.*, rakab, *c. st.*, of rakbu, *messenger*, Br(ūnnow, *List*) 6369; K. 574, obv. 9 (*H.* 123) ^(amēl) TUR šip-ra-ni-ia; Cyr. 44, 4 ^(amēl) TUR šip-ra-a-tum, *the messengers*; Nabd. 233, 12. In many passages also, the word means *business, occupation or calling, work or skill*. In addition to these two, generally accepted, significations, we find also the meaning *decision*; thus *Keilinschriftliche Bibliothek* (= *KB.*), Vol. II, pp. 252-3, 71 ina ^(arxi) Ulûli

¹ Delitzsch, *Handwörterbuch* (= *Hwb.*), pp. 682-5.

² On these two letters see *PSBA.*, Vol. XXIII, pp. 348 sqq., and Vol. XVII, pp. 234 sqq., respectively.

³ Gesenius, *Handwörterbuch*¹³; Brown-Gesenius, *Lexicon*, pp. 706-709; *KAT.*³, p. 649, etc.

ši-pir Ištārāti, +79; also perhaps l. 95 ši-pir maḡ-ḡi-e; cf. *KAT.*³, p. 427 and rem. 3. In the T. A. Letters the word occurs in the meaning of *number*; thus (London), 8, 42 much gold ša ši-ip-ra la ip(b)-šu; and lines 50, 51, 59. As *revelation* it is used in V R. 51, rev. 29-30 šip-ru rabu-u ša ^(il) Êa; IV² R. 48 a 7, 8; *KAT.*³, pp. 536, 537; and see *ibid.*, p. 538 rem. 3 on ši]-pir abqalli Adapa of L.⁴ I, 13 (Lehmann, *Šamaššumukin*, Zweiter Theil, pl. XXXVI). We may add to these the variant reading in Ašurb., col. iii, 121 Nabû dup-sar gim-ri ši-pir (*KB.*, Vol. II, pp. 186, 187 rem.). Also Messerschmidt, *Die Inschrift der Stele Nabuna'id's, Königs von Babylon* (1896), p. 64, 24 ki-i šip-ri ilu-ti-ka ša taš-pu-ra; Winckler, *Altorientalische Forschungen*, Vol. I, p. 493. A synonym of šipru is:

Šipirtu (AV. 8290), pl. šiprêti; Delitzsch, *Grammatik*, §§ 32 a a and rem.; 65, 4; *Prolegomena*, p. 149, in the meaning of *message, writing, letter*. It occurs in V R. 32 a-c 5, 6 ši-pir-tum (Br. 13861, 14081), followed by e-gir-tum. It is used frequently in letter-literature: K. 831 (H. 214), 12 šap-rak ši-pir-ti; rev. 7 ši-pir-ti liš-ša-'u, *let him take the letter*. 83-1-18, 28, obv. 7-9 (H. 344) ši-pir-ti ^(amēl) māt tam-tim-u-a il-tap-ra-u-nu, *they have sent*; rev. 7-9 a-du-u a-na pa-ni šarri be-ili-i-ni ni-il-tap-raš-šu. K. 83, rev. 14 (H. 202); K. 13, rev. 4 (H. 281) ši-pir-ta-a pa-ši-ra-ti (*BAS.*, Vol. IV, pp. 527 sqq.). *KB.*, Vol. IV, pp. 94, 95, 27 kunuk šarri ša šip-ri-e-ti; also V R. 61, col. vi, 30, 31 and *KB.*, Vol. III, Part 1, pp. 182, 183 and rem. * and **; *KB.*, Vol. IV, pp. 68, 69, No. 1 b 19. K. 79, rev. 14, 15 (H. 266) ši-pir-e-ti a-ga-a ša ša-ra-a-ti ki-i ša šaṭ-ra, (*how*) *these treasonable letters were written*, Johnston, *JAOS.*, Vol. XVIII, p. 147. K. 1107, obv. 11 (H. 238) ul-tu šad-da-giš ši-pir-e-ti ma-'-di-e-ti, *many messages*; see *PSBA.*, Vol. XXIII, Part 2. In T. A. Letters we find (Berlin) 112, 46 ib-bu-šu ši-bi-ir-ti šar-ri; 111, obv. 8, *the command of the king*. In the meaning of *work, skill*, etc., šipirtu is used in Knudtzon, *Gebete*, 1, obv. 10 ina mimma ši-pir-ti ni-kil-ti (see *DAL.*, p. 670, col. 1, below). K. 2852+K. 9662, col. i, 31 a-na ši-pir-ti-ia la ta-da-a li-it-ka.

Less common, than these two nouns are:

Šupru, Rm 2 II 9 šup-ru a-šap-ra, AV. 8002, and

šupāru, *c. st.* šu-par, AV. 8531. Their original signification is still discernible in T. A. (Berlin) 92, rev. 30 ša šu-u-pa-a-ra il-da-na-as, *who is to read the dispatch*. See also V R. 31 a 37 ʕa-a-tum u šu-par pi-i. In the meaning of *in command of, supervision over*, this *c. st.* šu-par is found in the Creation account, I c 27. Tiamat, the mother of the deep, the creator of all, revolted against the gods and created an army of monsters to assist her. *In addition to creating thus these eleven (monsters), she exalted among the gods her sons, whom she had borne, Kingu, and made him greatest among them all (saying): "To march before the host, this be thy mission; command the weapons to strike, the attack to begin."* The command in battle, (to be) chief in authority (šu-par ta-am-ḥa-ru ra-ab šik-ka-tu-tu),⁴ she intrusted to him.⁵ In this same meaning we find šu-par also in the titles of ^(amēl) šu-par-šāḫ(û) and ^(amēl) šak-šup(b)-p(b)ar, to be discussed further on.

Šu-par⁶ in the meaning of *in control of, intrusted with, charged with* is found especially in connection with gods; thus,

⁴Tablet III, 41 (99) reads šu-par tam-ḥa-ri ra-ab šik-ka-tu(-u)-ti. The translation suggested here brings out most clearly the parallelism found also in Babylonian poetry. For šupar as a synonym of rab see further on. Šikkatum occurs in II, R. 43 a-b 7 šik-ka-tum=li-ki-e (√leḫû, לִקֵּה) li-ti. Litu, *victory, control, authority, jurisdiction* (DAL., p. 500) occurs often in Hammurabi (see King, Vol. I, pref. xlii) as ša li-ti-ka; and in the meaning of "territory under control or authority," *e. g.*, li-tim ša ga-ti-ka, *the territory, province, under thy control* (Nagel, BAS., Vol. IV, pp. 449, 479). In T. A. Letters, Bostowicz 3, ll. 24, 25 li-tu an-nu-u il-ti-ka iš-tu ʕa-ti-šu, *this territory (or control of territory) has been taken out of his hands*. The rab šikkatu is the commander, chief in control; victor, at times. Thus Rm 338, obv. 5, 6 . . . GE-GE=ma-li[-ku]; [Š]IK-AT (or AD?)-GE-GE=ra-ab šik-k[a-ti]. An officer called rab šik-kat is mentioned in Nabd. 1099, 2. Šikkatu is derived from a verb šakāku, occurring in II R. 34 c-d 18=V R. 19 a-b 30 UD-DU (*i. e.*, the ideogram of aḫû, etc.)=ša-ka-ku (Br. 7888; AV. 7800); V, 30 a-b 32 TIK-UD-DU-PA(=SIG)-GA=šakāku ša šik-ka-tim (Br. 3294, 7888). Its meaning would be, *to project, loom up, be prominent, supreme*. From the same verb we have GIŠ-BANSUR-ZAG-GU-LA=pa-aš-šur šak-ki, K. 4378, col. iii, 65 (Br. 6523); 60, paššur šar-ri (DAL., 846, col. 2); and, also šakkû a synonym of parḡu (DAL., 836, col. 2, parḡu, 2)=*command, control, authority*.

⁵See my translation of the "Babylonian Account of the Creation" in *Assyrian and Babylonian Literature*. Selected Translations. Edited, with a Critical Introduction, by Robert Francis Harper. New York: D. Appleton & Co., 1901 (=the World's Great Books. Aldine Edition).

⁶Šupar is considered by many a non-Semitic word and read ŠU-UT(D) see KB., Vol. II, *passim*. Delitzsch, *Hwb.*, 643 and 648 assumes two different words šud (*c. st.*, of šudû or šûdu?) from שָׁדָה *be high, be prominent* (Creat. account, I, c 27; III, 41, 99; NE., 69, ll. 38, 39; and in šu-ud-šāḫa); and šātu, šât, a pronominal particle. This differentiation, however, is unnecessary. See also ZK., Vol. II, pp. 187 sqq., 289, rem. 2 (and, on the other hand, Flemming, *Nebukadnezar*, II, Göttingen, 1883, p. 37). Jensen, *Kosmologie*, p. 19, rem. 2: Šu-uṭ(d) deutet ganz im Allgemeinen eine Beziehung an; and pp. 28, 29, rem. 2, he derives it from šātu, *bear, carry*; a synonym of ʕir(u), *over*; metaphorically = *concerning, with reference to*; or, if reading šud is better, from šuddu (√šadadu, *pull, draw*). Winckler reads šu-par, *Altorientalische Forschungen*, Vol. I, p. 539, etc.; and šu-pur, KB., Vol. III (2), p. 14; Sargon, p. 231. Bezold, ZA., Vol. IX, p. 116 šât = *id est, namely*.

Asurb. col. i, 86 ilâni šu-par šamê erçitim; Neb. *EIH.*, col. ii, 60,⁷ *the gods in control of heaven and earth, the gods of heaven and earth.* Nabd. *Scheil*, col. ix, 6. V R. 46 a 15, 16 (end) šu-par Ê-KUR; Rm 279, 12 (šuma-ša) apsi šu-par^(il) Ê-a; K. 2148, col. iii, 3; Babyl. Chron., col. iii, 1 ilâni ša šu-par Uruk u nišê-šu. Šalm., *Balawât*, col. vi, 1 (+3) ilâni šu-par Êsagila u Bâbili; also Nabd.-Cyr. Chron., col. ii, 7 and 21.⁸ Weissbach, *BAS.*, Vol. IV, p. 161, on Tallqvist, *Maqlû*, VII, 49. K. 3351, 18 ul-tu a-šur-rak-ka bêlum ilâni šu-par da-ad-me.⁹ Accordingly, we would interpret NE. XI, 118 (125) ilâni šu-par^(il) A-nun-na-ki¹⁰ ba-ku-u it-ti-ša, *the gods controlling the Anunnaki wept with her*, the šu-par^(il) A. belonging to ilâni rather than to bakû, which is usually construed with ana, *over*.¹¹ In the meaning of *concerning, with reference to*¹² it is used in: Merodach-Baladan stone, col. iii, 13 (ša) . . . šu-par ma-ḥa-zi ša^(mât) Akkadi^(ki) pi-šu ep(ib)-ši-ma (= *concerning*). Ašurb., col. vii, 25, *my messenger I sent šu-par še-bul*¹³ Nabû-bêl-šume, *with reference to the delivery of N.* Line 16 of the same column has šu-par Nabû-bêl-šume. K. 621, rev. 1, 2 (H. 515) šu-par a-di e-mu-ḫi-šu. K. 2652, 9 šu-par mi-ri-ḫi-e-ti Teumman iš-tap-pa-ra; *KB.*, Vol. II, pp. 250, 251 l. 26 šu-par mi-ri-ḫ-ti an-ni-ti ša *T.* iq-bu-u.¹⁴ DT. 83, rev. 14 šu-par ep-še-tu-šu-nu ul-ḫi-iš, Pinches, *Texts*, p. 16. Sargon, *Khors.* 158 šu-par it-ḫu-zu nin-da-an-šu-un

⁷ So Ball in *PSBA.*, Vol. XI, referring to II R. 35 a-b 10 ši-pa-ri=pu-uḫ-ru, AV. 3286; see also Neb., col. i, 43 Nabû pa-ki-id kiššat šamê u erçitim.

⁸ *KB.*, Vol. III (2), pp. 130, 132.

⁹ Craig, *Assyrian and Babylonian Religious Texts*, Vol. I, pl. 43. See Harper's review of Vols. I, II in this JOURNAL, Vol. XIV, pp. 171-7.

¹⁰ According to Hrozný', *Mythen von dem Gotte Nimrag*, pp. 84 sqq., the "Black-Cloud" gods, while the Igigi are the "White-Cloud" gods. Differing views are held by Jensen, *KB.*, Vol. VI (1), p. 548, and Zimmern in *KAT.* 3, pp. 452, 453.

¹¹ So against *KB.*, Vol. VI (1), p. 497, and *DAL.*, p. 152, and the literature there referred to.

¹² Šupâru, as šipru, meaning also *business, purpose*; šu-par, *with a view to, with reference to, concerning*.

¹³ See the same column, lines 43, 44, where the messengers u-še-bi-la-aš-šu a-di maḥ-ri-ja. The word occurs also *KB.*, Vol. II, pp. 248, 249, l. 91 (amēl) rabê-šu iš-ta-nap-pa-ra a-na (= šu-par) še-bu-li nišê ša-a-tu-nu; 93, še-bul-šu-nu ul aq-bi-šu. Šebulu is originally the infinitive of the Šafel of abâlu (אביל), Delitzsch, *Grammatik*, § 113). To the same stem belong the three rare nouns šâbiltu, *present*, T. A. (Berlin), 29, 12, 13; rev. 6; plural šu-bi-la-a-tê-e ša u-še-bi-la (Berlin) 18, 14; šâbultu, *desire, wish*, K. 2370, I, 2, 3; T. A. (Berlin), 9, 13; and šibultu, *goods for transportation*, *The Code of Hammurabi*, edited by R. F. Harper, p. 184.

¹⁴ For mēriḫtu see *DAL.*, p. 588, col. 1. The use of šu-par instead of eli, etc., perhaps with (conscious or unconscious) reference to the šipir mēriḫti.

(Lyon, *Sargon*, p. 80 = eli, *concerning*); perhaps also šu-par mu-ul-ka in T. A., Tel Hesi, 20. Ašurb., col. vi, 59 maḡḡarê šu-par Ê-KUR ma-la ba-šu-u (*charged with, intrusted with*); II R. 67, 81 u ḡa-lam ab-ni ma-ḡar šu-par ilāni rabūti (*DAL.*, 574, col. i, ll. 3-6). *For, as*, IV² R. 48 a 33 mur-ni-is-ki šu-par im-ra-šu-nu i-ku-lu. As a relative pronoun, K. 3182, col. i, 49 nap-ḡar mâtâte šu-par šu-un-na-a li-ša-nu, with which compare IV² R. 20, No. 1, 24, ḡit-ru-ba-aš-šu šu-par la maḡ-ra ma-la šu-un-na-a lišānu.¹⁵ K. 3182, col. iii, 12 šu-par lum-nu i-pu-šu, *as for those who do evil*; 13 šu-par ul-la pi-i-šu-nu ša-kin, *as for the boasting of their mouths*; 35 ul tak-li šu-par im-ḡu[-ru-ka..], *who have prayed to thee*; i, 25 šu-par na-piš-ti šak-nu (*as many as*); iv, 1, 2; iii, 51, 52.¹⁶ Merodach-Baladan stone, i, 42 ina pu-ḡur šu-par ma-al-ku; Creation account, I c 23 i-na ilāni bu-uk-ri-ša šu-par iš-ku-nu[-ši pu-ux-ru]; III, 37, 95.¹⁷ SP II, 987, 5 nam-kur šu-par Bābili, *the property of Babylon*. Sargon, *Bull-inser* 70: eight nergallê tu-'a-a-me šu-par (*of*=weighing) one šar, nêr, six šūš, fifty ḡun; *Ann.* 424.

NE. X, col. 2, 29 UR-NINIM (amēl) malaḡu ša Pir(?)-napištim ša šu-par abnê it-ti-šu; col. 3, 38-9 taḡ (tuḡ)-tap-pi šu-par abnê . . . ; šu-par abnê ḡu-up-pu-ma. šupar here, perhaps, a synonym of tamšil; or, meaning *work, monument*; an *idol of stone*, which Gilgameš, by accident, unfortunately breaks into pieces. This šupar abnê would serve as a talisman guiding Gilgameš safely across the ocean. UR-NINIM, it is assumed, intrusts the talisman to Gilgameš who unfortunately breaks it. Between lines 35 and 36 the original account contained probably this episode, which, having become in time illegible, was omitted by the later redactors. UR-NINIM, thereupon, suggests another way for Gilgameš to reach Pir(?)-napištim. This is given in the lines following (*KB.*, Vol. VI (1), pp. 220, 221). Whether Jensen's restoration of Tablet X,

¹⁵ See Winckler, *Altor. Forsch.*, Vol. I, pp. 537-9 (1897); Martin, "Mélanges Assyriologiques," III, in *Recueil de Travaux relatifs à la Philologie et à l'Archéologie égyptiennes et assyriennes*, Vol. XXIV (1903), Parts 1/2, entirely overlooking Winckler's treatment of the same text.

¹⁶ See Clifton Daggett Gray's careful edition of this hymn to Šamaš in this JOURNAL, Vol. XVII, pp. 129-45. [University of Chicago Dissertation.]

¹⁷ Šu-par here, instead of ša, on account of puḡru. A rather strange use of šupar we find in I R. 68, No. 1, 8 Ur (il) Uk šarri šu-par (!, *KB.*, III, 2, 94 ša) maḡ-ri compared with the usual šar maḡ-ri.

col. 4, 15-16 and his translation are correct, is more than doubtful. If the explanation of šu-par abnê and its context, here suggested, is correct, it would be another illustration of the futility of human efforts to achieve the supernatural, and paramount to the episode related in Tablet XI (account of the deluge), lines 284 sqq. (see *KB.*, Vol. VI (1), pp. 250-52).¹⁸

Šupar is perhaps found also in šupar kûriš, Tigl-Pil., col. i, 55 *against sixty kings* šu-par ku-u-riš *I fought*. Kûriš c. st. of kûrišu from karâšu, *destroy, ruin*, or ḡarâšu, *cut, cut off*; unless we accept Jensen's interpretation of šutam-kûriš for šutamḡûriš = *opposed, opposite*, from maḡâru (*KB.*, Vol. VI (1) p. 568). But why ku-u-riš?

II.

Of the verb 𐎶𐎶 to be *high, lofty, grand* the preterite and present are found not seldom. IV² R. 60 * B. obv. 5 u-s(ç)al-li^(ilat) iš-ta-ri ul i-ša-q-qa-a ri-ši-ša. *KB.*, Vol. VI (1), p. 186, 46 ēpu-uš-ki aš-ša-aḡ(g, k)-ki ina Nippur, *I have made thee, I am lofty in Nippur* (but ??; see *KB.*, Vol. VI (1), p. 460). *Babyl. Chron.*, iii, 40 ki-i iš-qa-a ina eli Uru (*KB.*, Vol. II, p. 282). III R. 52, 49^(il) Šamaš iš-gam-ma kakkabu iḡ-ru-ur-ma, Jensen, *Kosmologie*, 156: *Die Sonne stand hoch*. K. 86 rev. 5 i-ša-qa-am-ma; K. 120, A. 8 i-ša-q-qa-ma, *is high*.¹⁹ K. 685, 9-11; Camb. 217, 9, 10 it-ti aḡ-meš i-ša-q-qu u i-šap-pi-lu, *together they will win or lose*, literally: *they will be high or low*. A derivative of šaḡû, *be grand, lofty*, is šaḡû, *magnate, high dignitary*. Sm. 61, 6 nadânu ša šarri tu-ub-bu ša ša-ki-i (Br. 7093). King renders it by *ruler*; Hommel, *Sumer. Lesest.*, 118, by *secretary of state*; Knudtzon: a high officer in the army. Here belong the (amél) SAG-šarri, III R. 41 a 11, and often (AV. 8033); and the (amél) rab-SAG-un-ḡi šarri K. 686, obv. 5 (H. 173), *keeper of the (great) seal*.²⁰ Also, the (amél) šaḡ-šup(b)-p(b)ar

¹⁸ NE. VII, col. 4, 38 (43) read perhaps . . . šu-tam a-ḡi-e, who since days of old had ruled the country. Šu-tam would be c. st. of šutammu, a by-form of šatammu, just as we have tartânu and turtânu, targumânu and turgumânu, etc., unless we read na]-šu-ut a-ḡi-e, suggested by Jensen, *KB.*, Vol. VI (1), p. 462, proposed. long ago, by Jeremias in *Die babylonisch-assyrischen Vorstellungen vom Leben nach dem Tode*, Leipzig, 1887.

¹⁹ R. C. Thompson, *The Reports of the Magicians and Astrologers of Nineveh and Babylon*, Nos. 91, 94; Jensen, *Kosmologie*, p. 119.

²⁰ (amél) SAG, Knudtzon, 108, 15 and often; K. 1359, 55 (amél) SAG-MEŠ; 48 (amél) SAG. Perhaps connected with this is ša-ku, usually translated as *mayor*, or the like, and occurring, especially, in contract tablets (AV. 7813, 7818); *BAS.*, Vol. II, p. 262, 36; p. 269 on

(written LU-SAG-RU-MAŠ). I R. 66, No. 2, b, 10 Ba-u-aḫi-iddin(na) (amēl) šaḫ-šup-par, mentioned together with the ša-kin (governor) of Išin and Ba-bi-la-a-a-u, the (amēl) SAG (šaḫ), a Meru ša ṭe-mi, and a bēl paḫāti (KB., Vol. IV, p. 66). III R. 43 a 30 E (amēl) šaḫ-šup-par; b 6 (amēl) šaḫ-šup-par²¹ ša ṭe-mi ša mātāti; edge of col. iv, 4 (amēl) šaḫ-šup-par ša bīt A-da. KB., Vol. IV, p. 90, 48 šaḫ-šub-bar, preceded by (amēl) šaḫ. The same component parts, only changed in their order, are in the other title (amēl) šu-par-šaḫ, probably correctly rendered *general, commander*. See IV² R. 48 b 7 um-ma-an u šu-par-šaḫ, *the army and the commander*. Sargon, *Nimrud*, 7 (amēl) šu-par-šaḫ-ia ina mux-xi aš-kun, *my general I placed over them*. II, 67, 10 (37) (amēl) šu-par-šaḫ-ia bēl paḫāti eli-šu-nu aš-kun, *my general I placed over them as governor*; 66 (amēl) šu-par-šaḫ-ia (amēl) rab-šaḫ (= רַב־שָׂקָה) I sent to Tyre, *i. e., my general, who was also the rab-šaḫ*. Tigl-Pil. III, *Ann* 50 (amēl) šu-par-šaḫ-ia (amēl) bēl paḫāti eli-šu-nu aš-kun. Sargon, *Cylinder* 16 (amēl) šu-par-šaḫ ^{pl} -šu (amēl) šak-nu-ti eli-šu-nu iš-tak-ka-nu-ma, *his generals he placed over them as governors*; other examples in Sargon occur often. K. 2729, 7 Ašurbanipal who turns with favor to his (amēl) šu-par-šaḫ ^{pl} man-za-az pāni-šu. See also Ašurb. col. ii, 128; ii, 15.²²

(amēl) rab-šaḫ (written LU-GAL-SAG, Br. 12991) is another officer, connected by Delitzsch and others with šaḫū, *magnate, high dignitary*.²³ The word occurs in II R. 31 a 34 (amēl) rab šaḫ, followed by (35) (amēl) šaḫē (written SAG-MEŠ). K. 2729, obv. 11 (amēl) rab-šaḫ, +28 (KB., Vol. IV, pp. 143, 145: *general*), +rev. 19, 20, also K. 7, 5; K. 1359, 10.

Merodach-Baladan stone, col. iii, 36, 37; iv, 51. Rm III, 105, i b 8+10 (amēl) ša-ku together with (amēl) ki-pi. KB., Vol. IV, p. 94, 23 ša-ku mātī; Nabd. 170, 2; 962, 6; Neb. 109, 19. Sm 1023, 3 (amēl) ša-ku ša Bābili. Bu. 91-5-9, 183, rev. 4 (amēl) ša-ku MEŠ; +obv. 23; K. 517, rev. 11; plural: K. 1107, 9 (amēl) ša-ku-u-ti (??) = H. 418, 340, 327, 238. See also K. 114, obv. 12. Or √šakāku, 1 (?).

²¹ KB., Vol. IV, p. 70, considers (amēl) šaḫ-šup-par, here, a proper name; but see Belser, *BAS.*, Vol. II.

²² See Guyard, *Notes de lexicographie assyrienne*, Paris, 1883, §33; Winckler, *Altor. Forsch.*, Vol. I, p. 476. On the basis of this reading, Andreas in Marti, *Grammatik des Bibl.-Aram.*, p. 53*, emends Ezra 4, 9; 5, 6 אֶפְרַסְכִּיָּא into אֶפְרַסְכִּיָּא; also Streck, *ZA.*, Vol. XV, p. 394.

²³ Delitzsch, *Hebrew and Assyrian*, 13: *chief of the officers, or colonel*; *Hwb.*, 685, col. 1; *Grammatik*, §§9, 131; 46; 72 a. Streck, *ZA.*, Vol. XIII, p. 61, rem. 2 rab šaḫ ein unter dem Turtan (תֻּרְתָּן), dem assyrischen Generalissimus stehender, höherer Offizier.

(amél) rab-šâkê, Šamš. col. ii, 17; II R. 52 c-d 19; Rm 81, 83-1-18, 47, rev. 10 (Br. 6860, 12992; AV., 7446). 82-5-22, 169, rev. 9 ina mât (amél) rab-ša-ki-e, this JOURNAL, Vol. XIII, p. 211. Zimmern, *ZDMG.*, Vol. LIII, pp. 116-8, and *KAT.*³, 651, explains rab-šâkû as *chief cup-bearer, Obermundschenk.*²⁴

²⁴The rab in rab-šâk is paramount to the šu-par in šu-par-šâk, but šâk in the one case is derived from šâkû, *be high, in control*, in the latter case from šâkû, *give drink, water, pour out*.—It may be added here that *ZK.*, Vol. I, p. 62 (end) and *Rev. d'Assyriologie*, Vol. I, pp. 6, 7, read šu-tam-šâk, instead of šu-par-šâk. Šu-tam, as stated above, rem. 13, would be a *c. st.* of šutammu, a by-form of šatammu. Šu-tam-šâk would be something like *chief-justice*. And, in order to exhaust the possibilities, šu-tum-šâk might be proposed; šu-tum a *c. st.* of šutummu *storehouse, warehouse, granary*. The šutummu šarri and bit šutum(mu) šarri are often mentioned on contract tablets. The šutum-šâk or *chief storehouse-keeper* would be an officer similar in character to the rab-šâk, the *chief cup-bearer*.